

Parish Prayer List (Living)

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|-------------|---------------|----------|----------------|
| Alexandra | Rachael | Paige | Reader Mark |
| Andrea | Amanda | Sherry | Joretta |
| Fr. Michael | Barry | Sean | Suzan Mary |
| James | Nicholas B. | Karin | Andrea & Kirby |
| Lawrence | Emil | Seraphim | Evdokia |
| Michael | Helen | Susan K | Bob Wedder |
| Anna | Erin and baby | Carolyn | Dcn. William |
| Fr. George | Kathy Tanner | Anthony | Pauline |

Parish Prayer List (Fallen Asleep)

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|---------------------------|----------------------|
| Christopher Danko (+8/21) | Mark Kesselak (+9/2) |
| Mary Grace Beall (+9/4) | Barton Lynn (+10/11) |
| Fr. David Wine (+9/11) | |

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Coffee Hour Schedule

September 18 – Piljay September 25 – Visconti

October 2 – Crikis October 9 – Blomeley

October 16 – Shenberger October 23 – open

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Schedule of Epistle Readers

September 18 – Bob Piljay September 25 – Van Crikis

October 2 – Jeff Robel October 9 – Billy Scramtom

October 16 – Misha S. October 23 – Bob Piljay

Please let me know if you would like to added to the list of Epistle readers, or if you will not be available on the day when you are scheduled.

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Words from the Fathers

"Fasting varies greatly. For a person brought up in luxury fasting can be one thing, while for a person brought up in simple and rough conditions it is another thing. Therefore for one person it is nothing to use the roughest food and be healthy, or to live without food for a number of days; whereas for another a big change of food can be very noticeable, and even harmful. But for everyone in general fasting is above all

temperance and strict moderation in the use of food. Consequently you should use food in moderation and try especially to bridle the desires of the body, and not satisfy its lusts at all, for they are unnecessary for the preservation of health and the prolongation of life and then your fast will be true."

St. Innocent of Alaska

The darkening of the mind comes from various passions, from much speaking, from vain concerns, from excess cares, from sorrow, from fantasy, from overeating, from much sleeping. It occurs often from devils, that is, from their disturbances when they come near to us. From the entrance into us of these passions, the eye of our soul becomes closed, that is, the vision of the [nous] becomes dull, and it no longer sees anything spiritual and does not have understanding like unto one who even with the healthy eye of his body does not see in the darkness of night and sometimes stumbles and sometimes falls into the pit. So also a man who has a darkened [nous] falls into the pit of various passions. He grows despondent, has fantasies, gives himself over to much sleep, and completely forgets himself and that he is going on the path of eternal perdition.

Paisius Velichkovsky, "On the Darkening of the Mind: Lack of Discernment," Little Russian Philokalia

And now that you were defeated and fell once, be vigilant from now on with the passions, for the tempter always stands beside us. And in whatever battle a person has been defeated once – even if a hundred years pass - as soon as he encounters that same temptation that had defeated him, he is overpowered once again. Therefore, I am saying to you as well as to all the brethren that in every battle with the enemy, you must emerge victorious. Either die in the struggle, or win with God. There is no other road.

Elder Joseph the Hesychast

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Concerning the Jesus Prayer (from the Jordanville Prayer Book)

In the 1st epistle to the Thessalonians the Apostle Paul says: "Pray without ceasing." How then, is one to pray unceasingly? By often repeating the Jesus Prayer: "Lord Jesus Christ, Son of God, have mercy on me." If one becomes accustomed to this appeal, great consolation and the need to continually make this petition will be felt within, and it will be carried on, as if of itself, within one. Although in the beginning the enemy of the human race will offer hindrances to this, by causing great weariness, indolence, boredom, and over-powering sleep, having withstood all these with the help of God, one will receive peace of soul, spiritual joy, a benevolent disposition towards people, tranquility of thought, and gratitude toward God. In the very name of Jesus Christ a great and graceful power is inherent. Many holy and righteous people advise how one can often, almost without interruption, perform the Jesus Prayer.

Saint John Chrysostom says: "It is necessary for everyone, whether eating, drinking, sitting, serving, traveling, or doing anything, to unceasingly cry: 'Lord Jesus Christ, Son of God, have mercy on me,' that the name of the Lord Jesus Christ, descending into the depths of the heart, may subdue the pernicious serpent, and save and quicken the soul.

St. Seraphim of Sarov: "Lord Jesus Christ, Son of God, have mercy on me a sinner": let all your attention and training be in this.

Walking, sitting, doing, and standing in church before the divine service, coming in and going out, keep this unceasingly God thou wilt find peace, thou wilt attain to purity of spirit and body, and the Holy Spirit, the Origin of all good things, will dwell in thee, and He will guide thee unto holiness, unto all piety and purity.

Bishop Theophan the Recluse: "In order to more conveniently become accustomed to the remembrance of God, for this the fervent Christian has a special means, namely, to repeat unceasingly a brief prayer of two or three words. Most often this is: 'Lord, have mercy!' or 'Lord Jesus Christ, have mercy on me a sinner.' If you have not yet heard of this, then hear it now, and if you have not done it, then begin to do it from this time.

"Those who have truly decided to serve the Lord God must train themselves in the remembrance of God and in unceasing prayer to Jesus Christ, saying mentally: 'Lord Jesus Christ, Son of God, have mercy on me a sinner.'

"Through such practice, by guarding oneself from distraction and by the preservation of the peace of one's conscience, it is possible to

draw near to God and to be united with Him. For, according to the words of St. Isaac the Syrian, 'Without unceasing prayer we cannot draw near to God' (St. Seraphim of Sarov)."

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About the Prayer Rope (*The Monastery of Panagia Ypseni, a Monastery of the Ecumenical Patriarchate, Rhodes*)

The prayer rope used by all Orthodox monastics and many laity is usually made out of wool and woven into knots. The number of knots can vary from very small, worn on the finger, to very large. The most common are 33 knots (bracelet type) representing the years of Christ, the standard 100 knots, and other lengths with 300 knots quite common for Great-Schema monastics.

According to tradition, St. Pachomius founded the first monastery in 320 AD in the Thebaid of Egypt, with the help of St. Anthony. He sought ways to help the monks in concentrating during prayer and counting the prayers out. According to tradition, the Archangel Gabriel visited St. Pachomius in his sleep and showed how to make a tool

that would serve the needs of prayer. This tool was the prayer rope. When praying with a prayer rope, which helps concentrate the mind (nous), a precise technical method is followed.

As each knot passes through the fingers of the person praying he or she says the Jesus Prayer: "Lord Jesus Christ, Son of God save us" or "Saints of God, pray for us". One can just say the prayer "Lord Jesus Christ have mercy on me (a sinner)". The prayer rope is a tool designed for prayer, and is not meant to used simply as a wrist bracelet for decoration.

Each part of the prayer-rope symbolizes something:

+It is mainly woven from wool to remind members of the Church that are the rational sheep of Jesus Christ (John 10:11).

+ It is black in color, which symbolizes mourning for sins, for *no one is without sin*. III Kings 8-46, Job 4:17, Rom. 3:9-12, etc.

+ The prayer-rope bears a cross to remind us sinners that "*while we were yet sinners, Christ died for us*" (Rom. 5:8)

+ Usually the prayer-rope ends with a tassel whose purpose is to wipe away tears: *but she hath washed My feet with tears, and wiped them with the hair of her head*" Luke 7:44